

and addressed Christian Endeavor Societies in nearly every part of the world. He found representatives of his Society in all heathen lands, and that the Society itself was growing rapidly in England, Scotland, and Australia, as well as on the mission fields. His experience in Turkey was a novel one. In answer to a reporter from the New York "Tribune" he said:

It was in Turkey that I had many encounters with the censors. I was cautioned not to use the words "union," "fellowship," "organization," "society," and "endeavor." In fact, I was warned not to use any expression that would convey the idea of united action. The Government does not want the people to get any such idea as that. Why, they even forbade the use of a certain geography which spoke of the union of two rivers. They stopped the circulation of a tract treating of the story of Esther because it was entitled "Trouble in the Palace." The censors of the press said that "trouble" and "palace" were not to be mentioned in the same connection. They were much exercised over a tract which said "Christ came into the world to save sinners." They ordered a revised edition to be printed which had "Christian" before the word "sinners," so that the subjects of the Sultan would not get the impression that Christ came into the world to save Turkish sinners.

The Presbyterian Church in Canada has a heresy case on its hands; it was briefly referred to last week in our special correspondent's report of the Canadian General Assembly. Professor John Campbell, of Montreal College, in a recent lecture at Queen's College, Kingston, took for his subject, "The Perfect Book, or the Perfect Father?" A sentence or two will show Dr. Campbell's position: "It is of infinitely more importance to believe in an infallible God than in an infallible Book; the latter is vulgar idolatry. When I come to investigate this Book I find that those to whom God spake at 'sundry times and in divers manners' had very different and contradictory views of God. The divine perfections set forth in the New Testament declare the untruthfulness of the statements in the Old," etc. As a result of this lecture the Presbytery of Maitland overruled the General Assembly concerning the erroneous teaching of the Professor, and the Assembly adopted the following:

The General Assembly, deeply impressed with the importance of the matter which has been brought before it by the overture of the Presbytery of Maitland, and sincerely alive to the importance of sound teaching in all our schools of theology, commends the zeal of the Presbytery in the action it has taken, but, inasmuch as the Assembly has learned that the case is under the consideration of the Presbytery of Montreal, decides to take no action, but allow the Presbytery to proceed in the constitutional way in dealing with it.

It is understood that Professor Campbell has no thought of resigning his position, and it is said that when the Presbytery meets in July it will have no alternative but his suspension or deposition. He is described as a man of "superior abilities and eminent attainments." Evidently the Presbyterians in Canada, like those in the United States, are not to be allowed to isolate themselves from the Christian scholarship of the rest of the world.

**Miss Hume's Work in New Orleans** Recently The Outlook gave an account of the institutional work of the Central Congregational Church of New Orleans.

Our paragraph has elicited from Miss Hume, who is practically at the head of the church, a very interesting letter concerning what is being done, from which we make a few extracts. She says: "So far as I am aware, this is the first and only *missionary* institutional church. Any one who knows how rapidly the negro since the war has drifted into every form of vice, while keeping up the semblance of religion, must realize that a great mission awaits any church which, standing for a life of righteousness, can have the means and appliances for work among the masses. Twenty-one years ago a large edifice came into the hands of the American Missionary Association. It was a deserted Presbyterian church. Within less than a year the A. M. A. accepted a suggestion that the institutional idea should be tried in this building." The work was attempted by the Society on condition that Miss Hume should personally inaugurate and direct it, at the same time raising the needed funds. The pastor of the church, a colored man, is commended in the highest terms by Miss Hume, whose technical position is that of assistant pastor. "Since the alterations have been made there are in the building an auditorium seating 1,200, a young men's parlor, a Dorcestry, which serves as a dining-room where the Gospel Suppers are served, a kitchen, a reading-room, and pastor's study. In connection with this church are all manner of useful societies, like the Brotherhood of Andrew and Philip,

a Boys' Brigade, a Sewing-School, a Young Women's Club, etc. Miss Hume says that the task before Mr. Whittaker and herself is sufficient for three or four workers. Just when she is most needed at the front the Association was compelled to call her North to raise money. In order that the church might not suffer, Dr. Dickinson, of the Berkeley Temple, Boston, has pledged the money for the coming year if Miss Hume is allowed to remain at her post. But Dr. Dickinson ought not to be allowed to bear all that burden. Others are equally interested with him in keeping that noble woman in the place where she is evidently most needed. We repeat that we heartily commend this church. Any desiring to assist should send their gifts to Mr. H. W. Hubbard, Treasurer of the A. M. A., Bible House, New York City, always being careful to state that it is for the benefit of the Central Church work in New Orleans.

**The Opening of a Hospital in China** The forms which missionary activity assumes are as numerous as the needs of humanity.

We have been much interested in noticing an account in a recent issue of the "Christian Advocate" of the opening of Wiley General Hospital, Kucheng, China. The services attending this important event must have been very impressive. One missionary describes the work as it is to-day in contrast with the opposition of twenty years ago, when the headquarters of the Methodist Missionary Society, as well as of the English Church Society, were demolished and the missionaries driven away. Now a large number of converts are reported, and in addition to the church is a beautiful hospital building. It is named after Bishop Wiley, who was once a missionary in China, but who was compelled, because of his health, to return to this country, and who, after his return and a long and honored service at home, was made a Bishop in 1872. The work in China was always especially dear to his heart. This hospital is not intended to be entirely a charity, for all who can pay their own expenses will be required to do so, and yet, as many will need prolonged treatment who will not be able to pay for it, an appeal is made to the Methodist Episcopal Church of the United States for the endowment of beds at twenty dollars a year. The missionaries in all lands have found that they have great power over the natives, as they are able to prove that they are interested in their temporal as well as their eternal welfare, and this hospital will doubtless many times increase the efficiency of the noble men whose service has already been so greatly blessed in that far-away missionary field. The Master linked preaching and healing in his address to his disciples. In all our missionary stations three lines of work are almost always carried on at the same time—the spiritual, the educational, and the medical; and all are required in order that any one department may be properly equipped.

**Christian Work in Tacoma** We have just read a report of the second annual meeting of the Congregational churches and ministers held in Tacoma May 30 and 31.

The mention of that name, Tacoma, brings back the condition of things which prevailed there less than twenty years ago. It was the privilege of the writer of this paragraph to assist in the formation of the First Congregational Church of that city. At that time Tacoma consisted of about fifty tents, twenty slab cabins, and one hotel, which had been built by the railroad. The meeting was held in a tent, the light was furnished by candles stuck into pieces of wood, there was no floor, and we sat on slab seats around a slab table. In less than two decades Tacoma has grown into one of the most beautiful cities in the Union, and we read of a religious convention being held there, discussing such subjects as "Congregationalism, Historic and Ideal;" "The Bible the Basis of Dogma;" "Inspiration;" "The Problem of the Weaker City Churches," and others equally pertinent. The Association was not only for talk but also for action, for on the 29th of May one of the meetings was used for wiping out the debt which has long crippled the First Church of that city. The pastor of that church is the Rev. L. H. Hallock, D.D., recently a pastor in Maine, who has exchanged a pastorate in the Northeast State of the Union for one in the Northwest State. The growth of Tacoma has been fully equaled by that of Seattle, and those beautiful cities, in full view of Mount Tacoma and the

splendors of Puget Sound, will, in the near future, play a large part in the development of a civilization which will be quite as fine and quite as enduring as that of the interior and New England. In that Northwest region the churches are strong and aggressive, and have nobly resisted the materializing tendencies of a new country, until now the district about Puget Sound is almost as much like the ideal New England as that around Boston Harbor and Casco Bay.

**St. John's College, Shanghai, China** An interesting description of the new buildings of St. John's College in Shanghai appeared in the "Churchman" of June 24.

We do not find very much concerning the institution itself, but an idea of that can be formed by the massive and beautiful building which is to be its home. The structure will be 135 feet wide by 200 long. The front will be relieved by a massive tower, rising to the height of four stories. The idea of the architect seems to have been to combine many of the distinctive features of the old Oxford and Cambridge quadrangles with Chinese architectural characteristics. The building will have two large open courts, which will be separated by a long room which will probably be used as a gymnasium. When one looks upon the really beautiful illustration of the building, it seems incredible that the cost will be but \$15,000. This is explained by the fact that labor in China costs but a few cents a day. The buildings are designed to accommodate one hundred and twenty-five students. Their presence will be a sufficient answer to the question as to whether missions are a failure; and they will be a mute appeal to the Nation by whose gifts they are erected to see to it that the Government at home does not, by its unjust discriminations against the Chinese, undo all the good work which the missionaries accomplish abroad.



### Gleanings

—Dr. Reuen Thomas, of Brookline, Mass., is again to preach in the City Temple, London, during the whole of his summer vacation.

—The Rev. Dr. Charles Augustus Hay, Professor of Greek in the Lutheran Theological Seminary at Gettysburg, died last week, at the age of seventy-three.

—The Rev. D. C. John, D.D., pastor of the Wauwatosa (Wis.) Methodist Episcopal Church, has accepted the presidency of Clark University, at Atlanta, Ga.

—Woman's work in India has made great progress. There are now 711 women—foreign and Eurasian—missionaries in India. These have access to 40,513 zenanas, and have 62,414 girl pupils in the mission schools.

—The Rev. Dr. Joseph J. Synnott, of Seton Hall College, South Orange, was among the number who received the honorary degree of Master of Arts from Yale, on Wednesday. Dr. Synnott is, we believe, the first Roman Catholic priest to be thus honored by Yale.

—The Rev. Hugh Price Hughes and the Rev. Mark Guy Pearse, the well-known English Wesleyan clergymen, have, a cable dispatch states, decided to withdraw from the ministry. Mr. Hughes intends to enter political life. The Rev. Mr. Pearse, who is wealthy, will return to private life.

—Reports from London, England, state that the Rev. G. F. Pentecost, D.D., having been formally admitted to the Presbyterian ministry, has entered on the pastorate at Marylebone Church. A crowded and enthusiastic meeting was recently held in the church to welcome the new minister.

—The Rev. Dr. William Charles Roberts, senior Corresponding Secretary of the Presbyterian Church, has been invited to Alabama for an informal conference with some of the leading Southern Presbyterians, looking to a reunion of the North and South branches of the Presbyterian Church.

—A conference has been suggested of Congregationalists, Christians or Disciples, and Free Baptists, to propose a basis for a practical alliance between the three denominations, the proposed basis to be submitted to the representative bodies of each denomination for discussion and possible ratification.

—The Rev. Joseph B. Cheshire, Jr., rector at Charlotte, N. C., has been elected Assistant Bishop of the Protestant Episcopal Church for the Diocese of North Carolina. Mr. Cheshire was born in Tarboro, N. C., in 1850, and graduated from Trinity College in 1870. He studied law, and practiced several years. He has been rector at Charlotte since 1883.

—In our issue of May 20 appeared an article with the caption Mallalieu Seminary, by President George M. Hamlen. The

writer omitted to give his present address. All persons desiring to correspond in reference to the present necessities of this school among the poor whites of the South will please address the President, the Rev. George M. Hamlen, D.D., Fall River, Mass.

—At a special meeting of the Board of Trustees of the Syrian Society of the City of New York, held on June 26, the following resolution was unanimously adopted:

The Trustees of the Syrian Society of the City of New York learn with deep regret of the sudden death of the Rev. Dr. Edward P. Thwing, their fellow-Trustee and First Vice-President, while in active labor in his mission field in Canton, China. Dr. Thwing was one of the founders of this Society, and it was due to his active interest and efforts that the Society was organized.

The Trustees feel that they lose in him a personal friend. They recall his unconquerable energy, his unflinching kindness and interest, and his devoted Christian character. They extend their heartfelt sympathy to his family in their great bereavement.

—Newspaper dispatches from San Francisco say: "Advices from Chung King, China, give particulars of a riot in Sechuan, in which some foreign missionaries had a narrow escape. The riot occurred at a mission out-station on the Yangtse River, above Chung King. Misses Anderson, Ramsay, and Southall were visiting at the mission. Without any warning, on the evening of May 15, a mob, incited by students, attacked the mission building and destroyed the front of the building, meantime showering the vilest abuses on the ladies. The latter escaped by climbing over the roof to the house of a neighbor. Three of the ringleaders have been captured."

—The Rev. Dr. Hezekiah Harvey, Professor of Pastoral Theology and Dean of the Theological Faculty in Colgate University (New York), died at his home in Hamilton on June 28. He was born in England in 1821, came to this country in 1830, and was graduated from Madison University in 1847. He became pastor of a church at Homer, N. Y., in 1849, pastor at Hamilton in 1857, and Professor of Ecclesiastical History in Madison University in 1858. Compelled by failing health to resign the chair in 1864, he took a church at Dayton, Ohio, but returned in 1869 to the University Faculty, of which he was a member at the time of his death. He published several volumes, of Lectures on the Christian Ministry and Baptist Polity.

—Speaking of the Rev. H. B. Frissell, the new Principal of Hampton Institute, the Boston "Transcript" says: "He is the man cut out by nature and by training to take up General Armstrong's work and carry it on to completion. Yet seldom were men more unlike than General Armstrong and Mr. Frissell. Armstrong was a steam-engine, a mountain torrent. Mr. Frissell is the 'still, small voice,' the quiet man, the calm, regular, simple force; but beneath his glove of silk is the iron hand, behind his modest manner an inflexible determination. He is a man of great patience, never ruffled by disappointments, always sure of success, and always willing to wait for it. His devotion to Hampton is as single and overmastering as Armstrong's own."



### Ministerial Personals

#### CONGREGATIONAL

—Elijah Horr, formerly of the Maverick Church, East Boston, Mass., was installed as pastor of the Piedmont Church of Worcester, on June 27.

—D. B. Pratt, of the Union Church of Brooklyn, has been called as assistant pastor to the Rev. S. B. Halliday, of the Beecher Memorial Church.

—J. W. Cone, of the Oberlin Seminary, accepts a call to Alma, Kan.

—J. H. George, of the First Church of St. Louis, Mo., has declined the presidency of Drury College.

—H. C. Todd accepts a call to Eagle River, Wis.

—E. P. Allen has received a call from the church in Ludlow, Mass.

—W. D. Leland was installed as pastor of the Pawtucket Church of Lowell, Mass., on June 21.

—W. F. Rose, of Houghton, Wyo., has resigned.

—I. N. Aldrich accepts a call to Wayne, Mich.

#### PRESBYTERIAN

—R. O. Sherwood, of Adams, Mass., accepts a call from North Norwalk, Conn.

—S. W. Chidester, of Denver, Colo., has resigned.

—J. G. Harkness, of the First Church of Rockford, Ill., accepts a call to Paris, of the same State.

—C. H. Walker was installed as pastor of the First Church of Lansingburg, N. Y., on June 20.

#### OTHER CHURCHES

—A. W. Knight has resigned the pastorate of St. Andrew's Church (P. E.), Jacksonville, Fla., and accepted that of St. Philip's Church, Atlanta, Ga.

—G. W. Harris, of Oberlin, O., has accepted the rectorship of St. Ann's Church (P. E.), Morrisania, N. Y.

—Henry Tarrant, of St. Mark's Church (P. E.), Pittsburg, Pa., has become rector of the Church of the Atonement, Westfield, Mass.

—J. M. Jones, of Philadelphia, Pa., accepts a call to the First Baptist Church of Bayonne, N. J.

—Charles Conklin, of the First Unitarian Church of Athol, Mass., has received a call from New Haven, Conn.

—W. W. Kone, who died in Denison, Texas, last week, at the age of ninety, is said to have been the oldest Baptist minister in the United States. He had been in the ministry for seventy-two years.

—Courtland Meyers, of the First Baptist Church in Syracuse, N. Y., has accepted a call from the First Church in Pierrepont Street, Brooklyn.